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difference between oriental and occidental religious experience. The closing chapter will be particularly interesting to those who are engaged in mission work, as it strikes

at fundamental weaknesses in missionary methods of the past. The thesis is as yet unpublished, but will be accessible before long.

CHURCH EFFICIENCY

Is the Sermon on the Mount a Goal for Laymen?

Sir Francis Younghusband discusses the religious problem of the enlightened laity in the *Hibbert Journal* for October, 1913. He points out very clearly and sympathetically their needs and urges that the men of serious mind meet these needs. The laymen of today are very desirous of knowing the nature of the Principle or Person which governs the universe and of the goal toward which their conduct should be directed. They naturally turn to the Bible to get answer for their first quest. But even the conception of God as Father taught by Jesus seems to many too remote to satisfy their need. But of one thing they are certain: they feel that they are under an impelling influence to strive for the best even though they may ultimately fail. "There is that striving within men which, even with this drear possibility before them, drives them on to reach forward to the best" (p. 23).

Now, what is the nature of this ideal toward which men should strive? This is a perplexing problem. It is usually held that at least in the Sermon on the Mount the moral ideal can be discovered which should be the goal of human conduct. But men refuse to follow a moral ideal which promises to them the kind of heaven as depicted in the parable of the poor man Lazarus where it will be impossible to relieve the suffering. They consider it a wrongful attitude to expect goods supplied to them without conscious efforts on their part. Even the so-called "Golden Rule" needs widening and heightening. For numbers and numbers of persons have trans-

cended the injunctions of the "Golden Rule." In short, the moral ideals contained in the Sermon on the Mount are inadequate to satisfy the ethical needs of the modern laity. This uncertainty as to the nature of God and of the goal of moral conduct calls for serious thought on the part of those who are interested in the higher values of humanity. The laity do not look to those who adhere to the Bible as their ultimate moral and religious authority. They seek "that poets, preachers, philosophers, men of art, will infuse mankind with an ever-glowing religion, redden the life-blood in our veins, clear our visions, and set our passionate impulses glowing with new and sacred radiance. They trust that the most acute and earnest philosophers will vigorously chart out the course which we should navigate; that the most inspired poets will weave for us ideals by which to steer our way; and that preachers, with burning spiritual fervor, hot from the central furnace of the world, will instil into us a forcefulness which will carry us unflinching to our goal" (p. 34).

A Warning as to Social Service

In the October *Harvard Theological Review*, Dr. C. W. Eliot, formerly president of Harvard University, discusses "The Churches and the Prevailing Social Sentiment." The prevailing social sentiment was developed during the last half of the nineteenth century. In the development of this new sentiment, the churches as such had no direct share. It was due to the men and women who had a slight or no connection with the churches. The majority of the churches as yet have not adjusted

themselves to the social sentiment. Nevertheless it has found expression in various societies, clubs, and associations, such as the Young Men's and Women's Christian Associations, for social reform and development.

In the beginning of the twentieth century the churches began to take cognizance of the new interest. They saw in it a field of new activity for them. They began to ally themselves with the organizations for social betterment. In the recent years the evangelical churches have shown a disposition for united efforts in this direction. This is illustrated in the principles advocated by the Federal Council of the Churches of Christ in America.

Dangers, however, are evident in this new enterprise of the churches. They are likely to lose sight of the fact that social service requires a great deal of knowledge in reference especially to economics and sociology. They mean well when they declare for "proper" regulation for marriages, for child labor, for wage, and the like, but they often fail to define what *is proper* regulation for marriages and so forth. Consequently the churches must exercise much foresight and wisdom in their activities for social welfare.

The young people whom they direct for this work should be trained for social service either in the schools or by being employed as apprentices under experts in this field. The ministers, too, who must lead this new activity should devote hours of their study to subjects which are adapted to prepare them for social service, such as economics, government, and inductive methods of finding facts. Thus, according to Dr. Eliot, the churches can avoid dangers and will be enabled to have a large share in the activities for social amelioration.

Reorganizing Congregationalism

The recent sessions of the National Council of Congregational churches in the

United States marked a significant change in the organization and corporate life of this denomination with its membership of something over three-quarters of a million. The growing demand for efficiency has long laid heavy strain upon the principle of complete autonomy for the local church, and, as in the case of the Baptists some half-dozen years ago, called for some sort of reorganization to check the waste of energy which invariably comes with too little centralization of control. Accordingly, after considerable animated discussion on the report of the Committee of Nineteen, steps were taken which bring the seven strong missionary and benevolent societies of the Congregationalists under the "supervisory and correlating oversight of the churches through the National Council." Professor Graham Taylor of Chicago, in a recent number of the *Survey*, characterizes this action in the words: "It would have been difficult to imagine the possibility of such a readjustment had these delegates and their churches been more mechanically bound together by authority—credal, ceremonial, or governmental. But faith in their fellowship, social unity in service, stood out as the common denominators of all these complex phenomena of divergent forces. The orthodoxy of the spirit was the supreme test, the loyalty of love was regnant."

The adoption of a creed was another measure which has called forth much surprise and interest. In less than two hundred words, over half of which are devoted to bringing home to the heart, conscience, and will the real mission of the church, this body drew up a statement which has been deemed by the press of the country "nobly broad and faithfully narrow." The end of the church's existence is set forth to be "to labor for the progress of knowledge, the promotion of justice, the triumph of peace, and the realization of human brotherhood."

Another important step taken by the

National Council in this session was the establishment of a social service commission of nine members "to promote the welfare of the country life and church, to deal with city problems and progress, and to improve industrial conditions and relations." Closer co-operation with the Federal Council of Churches of Christ in America is also sought in this realignment of the forces of Congregationalism.

The Chinese Christian Church of Nanking

An interesting experiment in church organization and union has recently been attempted by the Chinese Christians of Nanking. From among the four hundred and more students who signed cards indicating their personal interest in Christianity at the time of the recent Mott and Eddy meetings in that city, there continued to be some hundred and sixty who, after careful study of the question, had decided to stand out for the Christian religion. It was found on examination that most of this number, however, were not affiliating with the churches of the city owing to "foreign domination" in the various congregations. In order to meet this need and to secure the membership of not a few others who, for the same reason, were professing Christ without joining the church, the Nanking Evangelistic Association met in special session, with foreign advisers present, and formed what is to be known as the Chinese Christian Church of Nanking, without denominational affiliation and to be administered wholly by native leadership. Several interesting features are to be noted in this new organization: the form of baptism is to be optional with the candidate; open communion prevails; the pastor is hired

for a term of three years with the church's privilege of renewal at the end of that time; membership is conditioned upon a probation period of three months, an associate membership of six months further, with special instruction, examination for admission by the pastor after this course of training, baptism, and systematic support of the church's benevolences in regular giving.

As the result of this new project the matter of church affiliation has become a burning question, and a special committee from among the missionary force of Nanking has been appointed to consider carefully the question of uniting all the Protestant churches of that city into one body and to make recommendations for the same to the various missionary bodies at work in that city.

The short but comprehensive creed adopted by this new, undenominational native church is as follows:

(1) We recognize the one and only God as Lord over all creation and as Father of all men.

(2) We recognize Jesus Christ as the only begotten Son of God who came into the world and became man that he might be the Savior of all men (literally, "ten thousand men").

(3) We recognize the Holy Spirit as the third person in the Trinity, our Regenerator and Sanctifier.

(4) We recognize the Old and New Testaments as the revealed Word of God and our rule of faith and practice.

This is admittedly an experiment, but an outgrowth of the healthy desire of the native church in China to bear its own responsibilities and shape its own future. The project has the hearty support of the missionary constituency and has been eagerly entered upon by the Chinese Christians.